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A

KEY TO PHRENOLOGY;

CONTAINING

A BRIEF STATEMENT OF THE FACULTIES OF THE MIND, THE HISTORY AND PRACTICAL USES OF PHRENOLOGY.

BY

A MEMBER OF THE PHRENOLOGICAL SOCIETY.

WITH A PLATE.

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"Magna est veritas et prævalebit."

"Mind, mind, alone ——
The living fountains in itself contains
Of beauteous and sublime!"

AKENSIDE.

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NAMES of the Phrenological Organs,

Referring to the Figures Indicating their

RELATIVE POSITION.

AFFECTIVE

I. Propensities

1. Amativeness
2. Philoprogenitiveness
3. Concentrativeness
4. Adhesiveness
5. Combativeness
6. Destructiveness

† Alimentiveness

7. Secretiveness
8. Acquisitiveness
9. Constructiveness

II. Sentiments

10. Self esteem
11. Love of approbation
12. Cautiousness
13. Benevolence
14. Veneration
15. Firmness
16. Conscientiousness
17. Hope
18. Wonder
19. Ideality
20. Wit
21. Imitation

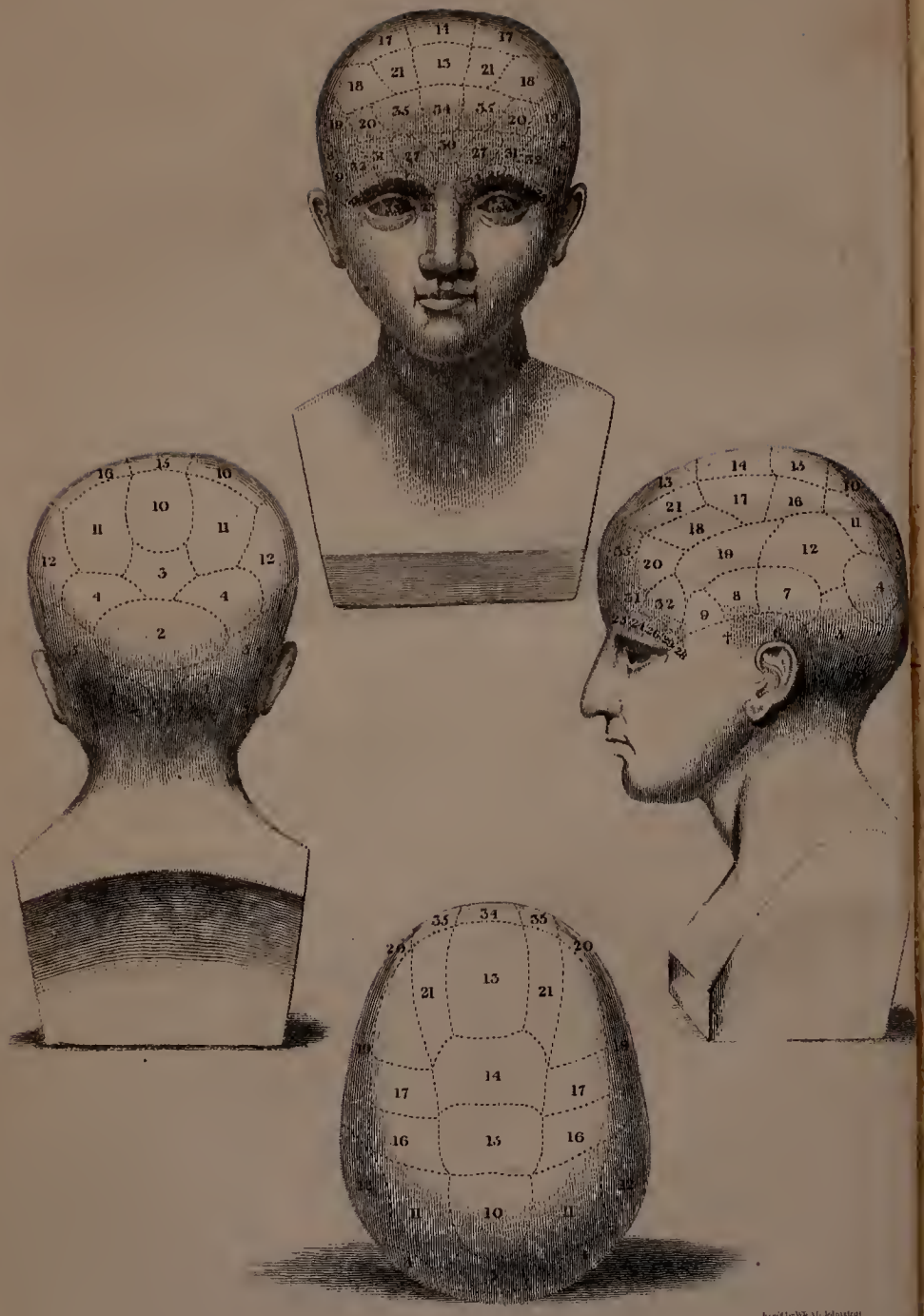
INTELLECTUAL

I. Perceptive

22. Individuality
23. Configuration
24. Size
25. Weight and Resistance
26. Colouring
27. Locality
28. Number
29. Order
30. Eventuality
31. Time
32. Tune
33. Language

II. Reflective

34. Comparison
35. Causality



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A KEY

TO

PHRENOLOGY.

Phrenology is the name given to that science which treats of the faculties of the human mind, not merely in an abstract manner, but viewing them in connection with the brain, and consequently as displayed by the external aspect of the head, the casement in which the human brain is contained. The name is derived from two Greek words—*Phren*, mind, and *Logos*, discourse.

It is undeniable that the mind consists of a variety of faculties; and, as the eye is the organ of sight, and the ear the organ of hearing, so Phrenology teaches that the brain is the organ or instrument by which the mind acts, and that each primitive faculty has a certain portion of the brain allotted to it, as its organ.

Man is a being endowed with a threefold nature—animal, moral, and intellectual; and the division, or numbering of the faculties, adopted by the phrenologists, commences with the animal propensities, which, by a beautiful harmony of nature, are found to lie at the base of the brain, and gradually to ascend to the moral sentiments, which are given to regulate and control his animal nature; and lastly, in the forehead, lie the organs of the intellectual powers—thus confirming the old remark of Shakspeare, who talks contemptibly of those "with foreheads villanous low."

We shall now proceed with the different faculties in order:—

FACULTIES OF THE MIND.

1. Amativeness, or Physical Love.

This, though, in one sense, it may be viewed as among the lowest of the animal propensities, is still one of the most important, and is the root from which springs the delightful emotions of love and domestic affection. The cerebellum, which is situated at the back of the neck, and constitutes a distinct and separate portion of the human brain, is the organ of this propensity; and, that this is the fact, is supported by such a mass of evidence, from medical authors and others, as to be quite irresistible.* In new-born children, the cerebellum is, on an average, only as one in fifteen, to the rest of the brain, or in adults, as one to seven. It is generally larger in the male than in the female head.

2. Philoprogenitiveness.

This faculty indicates a primitive feeling, or instinct, in the beings possessed of it, to take care of their offspring; and, though it gives rise to a peculiar and ardent attachment to their own children, it also creates an affection for children in general. The organ is usually

* See Dr Gall's large work on the brain.

larger in the female than in the male head; when it is large, the individual takes a special delight in children, who, understanding the language of nature, instinctively draw near to those who are largely endowed with this faculty. It is situated immediately above the cerebellum.

3. Concentrativeness.

This organ is now generally believed to indicate the power of *concentration* of thought; though formerly it was termed the organ of Inhabitiveness, and supposed to give the feeling of attachment to particular places, and to lead to a dislike to change of residence.

4. Adhesiveness.

This name indicates a faculty which produces a tendency to attach ourselves to those around us;—that binds us to each other, and leads to society. One of its modifications is friendship, "sweet'ner of life, and solder of society." It is generally stronger in women than men. In children, it creates attachment even to the lower animals—as dogs, cats, and horses.

Persons in whom the propensity is large, are particularly attached to the domestic circle, and cling to the objects of their affection. Those in whom it is weak, are inclined to lead a recluse life.

The organ is situated on each side of Concentrativeness, a little higher than Philoprogenitiveness.

5. Combativeness.

The use of this organ is, in the first place, for defence; it gives rise to courage, and a tendency to argument and contention; when very energetic, it gives a propensity to attack, and leads to pleasure even in fighting; it gives resolution to encounter danger and opposition, and creates boldness of spirit, though much subdued and kept in check when the organ of Cautiousness is also large. Combativeness and Destructiveness are the principal ingredients in a fiery and quarrelsome disposition. It is generally large in great warriors, prize-fighters, and pugilists. When the organ is very large, the individual is in danger of constantly getting into quarrels, from his indomitable love of contention. When it is very small, he abhors strife and battling of every kind.

The organ is situated behind and between the ears.

6. Destructiveness.

The primary nature of this faculty is considered to be a tendency to destroy. Satire, anger, and rage, emanate from it. A person of a warm temper has generally a considerable developement of the organ. It gives, when large, an inclination to inflict pain, vexation, and distress, if not controlled by a large Benevolence. A revengeful disposition, unmitigated cruelty, and a savage and ferocious temper, are the results of a very large developement of the organ, when not governed by the moral and intellectual powers. It is generally found large in the heads of those who have committed deliberate murder.

The organ lies immediately above the ear.

Alimentiveness.

This organ is supposed to give the instinct for food, and to be largely developed in those who are fond of good living. It is only stated as conjectural.

7. Secretiveness.

This organ gives the tendency to conceal; and to penetrate into the thoughts and feelings of others. It is an essential ingredient in the

qualifications necessary for a good dramatic actor, combined with Imitation, as it bestows the power of suppressing and concealing the natural emotions of the other faculties of the mind. It enables us to check and keep at a distance the idle and intrusive, that we may not, to use the expressive language of Shakspeare—

> "Wear our hearts upon our sleeves,
> For daws to peck at."

Manœuvring, mystery, dissimulation, and cunning, are the abuses of the faculty. When directed by the moral and intellectual powers, it contributes to prudent and circumspect conduct. The organ is situated immediately above Destructiveness.

8. Acquisitiveness.

This faculty gives the propensity to acquire and accumulate—alike money and every other species of property or knowledge.

Covetousness, avarice, greed, are manifestations of its intensity. As a passion, unregulated by Conscientiousness, it leads to many of the greatest crimes among mankind—plunder, robbery, and theft. Hence, its frequent and severe condemnation in the sacred writings, under the name of covetousness. Whilst it produces selfishness on the one hand, it leads to prudence on the other, by teaching men to lay up in store for the future.

9. Constructiveness.

This faculty leads to the desire of construction of every kind—from the hut of the Esquimaux to the palace of the king—from the simplest piece of mechanism to the complex machinery of the steam-engine; its direction being prompted by the other faculties which predominate in the mind. Boys, in whom it is large, are most suited for mechanical employments.

The locality of the organ is anterior to the organ of Acquisitiveness.

10. Self-Esteem.

This faculty leads to the feeling of self-love in general, and is one of the most prevalent and fundamental principles in the human constitution. It gives the mind confidence in its own powers; but when very largely developed, creates excessive self-complacency, arrogance, pride, egotism, overweening self-confidence and self-conceit; and, in speaking and writing, leads to a constant use of the pronoun "I." To adopt a homely phrase, it makes a man *on too good terms with himself*—along with a large Love of Approbation, it is apt to lead to *envy*. A deficiency of it creates want of confidence. The organ lies at the crown of the head.

11. Love of Approbation.

This faculty renders us desirous of the esteem of others—the right exercise of it leads to courtesy, politeness, and agreeable manners. It is the principle that gives an anxiety to have the praise and admiration of those around us, and, consequently, tends to create an obliging disposition. It teaches us to suppress and restrain undue selfishness, or any peculiarity of character which might give offence to others. It leads, when not regulated by a sound judgment, to vanity and conceit—to shew in dress—and to an over-anxiety regarding what the world will say and think of us. This organ also creates bashfulness, indicating the fear of not gaining the approbation of others. The faculty is generally more largely developed in women than in men.

12. Cautiousness.

This faculty produces fear—circumspection—anxiety to avoid danger. It teaches a man to think before he acts, and creates prudence of character. All who are very narrow in this region of the head, are remarkable for rashness and thoughtlessness—plunging from one error into another; whilst, on the other hand, those who have this organ very largely developed, are noted for prudence—looking always to the right and to the left—timid, and afraid to act—balancing every consideration—if Firmness is not large, wavering; and when the organ of Hope is small—quite desponding in their character—and it is this latter combination that leads some to take the gloomy view of every thing in life. When diseased, it creates hypochondriacism.

13. Benevolence.

This organ leads to compassion, sympathy, kind-heartedness, and charity. Its natural character is mildness and placidity of temper; and it tends to make those in whom it is largely developed happy themselves and happy with those around them, and to look on their fellow-creatures with a kind and charitable eye; so that, altogether, it is a god-like attribute, given by the Creator to add richly to the happiness of man. It leads to much of the active goodness of life, especially when combined with religious principle. Benevolence makes us think of others—the want of it leads us to think only of ourselves.

14. Veneration.

This faculty produces respect and reverence in general, without indicating to what it may be specially directed; its loftiest object is devotion to the Supreme Being—the Creator and Governor of the universe; and those who are endowed with great natural piety and fervour in prayer, always have this organ largely developed. It is the same faculty that gives veneration for moral worth, for rank, title, and ancestry—modified by the mental constitution of the individual. Sceptical persons are deficient in the organ, and its excessive developement gives a tendency to superstition.

15. Firmness.

This organ gives constancy and determination of character. It leads to perseverance in any pursuit, and keeps one from hesitating and vacillating about every matter. Its deficiency makes a person unsteady and changeable; too great energy of the organ produces stubbornness and obstinacy, and prevents a man listening to the voice of reason; but the particular kind of firmness or obstinacy displayed, is, of course, regulated by the other prevailing mental powers of the individual.

16. Conscientiousness.

This faculty produces the desire of being just and equitable—to do to others as we would that they should do to us—in short, it imparts the sense of right and wrong; and with the organ well developed, a man will regulate his actions and conduct more from a natural sense of justice, than from a mere obedience to law. The latter obviously involves a much lower principle than Conscientiousness—it is fear. When the organ is small, a difficulty is felt in perceiving the nature of justice, and the individual is apt to be swayed by self-interest, or more unworthy motives.

17. Hope.

This faculty produces in the mind the general sentiment of hope, and inspires the person who has it largely manifested with happy and agreeable emotions regarding the future; it gives a tendency to view every

prospect on the bright side, and to believe in the possibility of attaining what he most desires:

"Auspicious Hope! in thy sweet garden grow,
Wreaths for each toil, a charm for every wo."

Religiously directed, it forms an important element in faith. St Paul, in his epistle to the Hebrews, beautifully designates Faith, "the substance of things *hoped* for, the evidence of things not seen."

The writer of this knew intimately a clergyman of the Church of Scotland, of great talent, who became exactly like Cowper the poet, and imagined he was doomed to eternal misery. The key to this was found in his developement; the organ of Cautiousness was very large, and the organ of Hope almost a hollow in the head. A very large developement of this faculty is apt to lead to credulity, and to the most rash and sanguine expectations.

18. Wonder, or Marvellousness.

Dr Spurzheim states, that "this feeling disposes man to admire, to be astonished, and to believe in supernatural agents, events, and conceptions;" and that it is pleased with all sorts of marvellous notions. It gives a fondness for extraordinary narratives and mysteries; and a large developement of the organ is apt to lead to a belief in the truth of dreams, phantoms, and inspirations, and, when very large, to spectral illusions.

19. Ideality.

Dr Gall, not altogether inappropriately, named this the organ of poetry; for no one who has not the organ considerably developed can either be a poet or very fond of poetry: *Poeta nascitur, non fit.** It is this faculty that inspires us with the love of all kinds of physical and moral beauty, and fills our minds with rapture in the contemplation of what is beautiful and sublime. It creates a desire after perfection, and leads to delight in viewing excellence of every kind. It originates zeal and enthusiasm—and "it *is* a good thing to be zealous in a good cause." It gives a taste for the fine arts in every department, and is the source of much happiness to the person who is largely endowed with it. The heads of two celebrated individuals have been frequently contrasted, as illustrative of the effect of this faculty on the character—in Dr Chalmers, Ideality is very large, and it invests all his writings with the charm of that irresistible eloquence which has so rarely been equalled—in Joseph Hume, the member of parliament, the organ is small, and he is distinguished as the mere dry matter-of-fact man; though both have a large brain.

When this organ is small, the individual is generally a plain, homely character, unsusceptible of the finer emotions of taste and beauty; though, it may be, possessed of excellent judgment.

20. Wit, or Mirthfulness.

This faculty creates a disposition to regard every thing in an amusing or ludicrous point of view. Some of the definitions of the word "Wit," given in the English dictionary, are remarkably appropriate, even phrenologically; it is there stated to be "quickness of fancy—sentiments produced by quickness of fancy—a man of genius." Wit is a species of intuition; it is, perhaps, the primary element of genius, and:—

* A man is born a poet, not made one.

"What is genius? 'Tis a flame
Kindling all the human frame;
'Tis a ray that lights the eye—
Soft in love, in battle high;
'Tis the lightning of the mind,
Unsubdued and undefined;
'Tis the flood that pours along
The full, clear melody of song;
'Tis the sacred boon of Heaven,
To its choicest favourites given.
They who feel, can paint it well.
What is genius? Byron, tell!"

In short, Wit, accompanied with Ideality, is genius; and it is the loftiest genius when exalted by the other ennobling faculties of the mind; such as Benevolence, Veneration, Conscientiousness, and Causality. A considerable developement of the organ, along with a large Combativeness and Destructiveness, leads to sarcasm and satire. With a large Constructiveness and Form, it makes the caricaturist.

Mr Scott of Teviotbank, an able phrenological essayist, in an analysis of *Humour*, contained in the Transactions of the Phrenological Society, considers this quality as created by a combination of Wit with Secretiveness and Imitation.

Jest, gaiety, laughter, ridicule, and irony, all emanate from this faculty of the mind. A considerable endowment of the organ of Comparison, powerfully aids Wit in suggesting analogies.

Wit is an annoyance to those in whom the organ is weakly developed; and its most brilliant corruscations are, to minds of this description, quite unintelligible, and appear impertinent and intrusive.

21. Imitation.

This organ gives a tendency to imitate. It is generally active in children, who are not only constantly doing what they see done by others, but also repeating what they hear narrated by those around them. The faculty gives a talent for imitating voice and gesture, and leads to the easy acquisition of the accent, in studying foreign languages. It is an essential ingredient in the character of a great actor. It is of importance to artists, enabling them to excel in their profession.

22. Individuality.

This organ gives the desire to know individual objects, and it takes cognizance of every existence in material nature, whether animate or inanimate. Dr Spurzheim describes it as the organ that knows objects in their individual capacities. It leads to observation, and is an essential element in a mind that is fond of botany, mineralogy, and the various branches of natural history. Mr Combe remarks, that, when aided by Comparison, it produces that sort of metaphorical writing which distinguishes Bunyan; and it is a striking corroboration of this observation, that many who possess a large Ideality, and otherwise good developement, but have a small Individuality, have never been able to read through *The Pilgrim's Progress*.

23. Form, or Configuration.

This organ gives the power of distinguishing the form of objects. It is an essential element in a talent for the imitative arts, and enables us to recollect persons and forms previously seen. It is said to be large, generally speaking, in the heads of the French and the Chinese. Children in whom it is large have a natural talent for cutting out figures on

paper, and drawing. The organ is situated between the eye and the nose.

24. Size.

This organ conveys to the mind the idea of the dimensions and size of objects; it measures distance and space, and leads to the knowledge of proportion and perspective. The frontal sinus—an opening that frequently occurs between the inner and outer surfaces of the frontal bone at this part of the head—presents a difficulty in pronouncing on the developement of this organ, and also regarding Nos. 22, 23, and 25.

25. Weight or Resistance.

This faculty gives the power of judging of the momentum weight or of bodies. Those who are good at pitching quoits, and such like exercises, have the organ large, and it is of great use in all mechanical science. It is also supposed to give the power of adapting our bodily movements to the laws of equilibrium.

26. Colouring.

This organ bestows the knowledge of colours, and gives nicety of discrimination in judging of their various shades and harmonious arrangement. There are some individuals and families who are almost destitute of this power. Dr Spurzheim mentions a boy who wished to be a tailor, but had to leave his trade, because he could not distinguish colours. A similar occurrence, in another branch of trade, happened with Mr James Milne, an eminent brassfounder in Edinburgh, in whose head this part recedes. Numerous instances of the same description are well authenticated. This faculty is of essential use to painters, dyers, and all who are occupied with colours. The organ is placed in the middle of the arch of the eyebrows.

27. Locality.

This faculty gives the power of conceiving and remembering the position and localities of external objects; it creates a fondness for travelling, and is important in prosecuting the study of astronomy, geography, geology, geometry, and landscape-drawing. Dr Spurzheim at first denominated it, the organ of space. It is generally found large in the heads of great travellers. Those who have it large, will remember, after the interval of many years, the exact position of a stone, a tree, or any other external object, which they have once seen.

28. Number, or Calculation.

This organ bestows a knowledge of the relations of number, and is essential to those who wish to excel in the arithmetical and algebraic sciences. Children in whom this organ is large, shew a great faculty for calculation, whilst they are perhaps quite defective in other mental powers, and will display the taste for enumerating, even when no useful purpose is served by it.

29. Order.

This faculty gives method and order in all our arrangements of external objects. It creates a taste for neatness and order, in dress, furniture, buildings, and the like. Those in whom the organ is large, feel their minds annoyed and disturbed by any confusion or want of arrangement in the objects around them, and are prompted instantly to put them right. Dr Spurzheim asks the question, Is cleanliness dependent on the same faculty as order? There can be no doubt of it: cleanliness is merely one branch or ramification of Order, and springs from the same source. Those who have the organ small are apt to become slovenly,

and to display a want of taste for symmetry, order, and the arrangement of physical objects.

30. Eventuality.

This faculty leads to the knowledge of events, occurrences, and the *active* phenomena of life. Mr Combe remarks, that Individuality seeks the kinds of knowledge indicated by nouns; while Eventuality is conversant with occurrences designated by verbs. Historical knowledge pertains to this faculty, and everything that *happens* in the world around us, engages and arrests its attention.

Mr Combe observes that the minute enumeration of things and occurrences, which communicates so pleasing an interest and air of truth to the fictitious narratives of Le Sage, De Foe, Swift, and Sir Walter Scott, is the result of the organs of Individuality and Eventuality being *both* large in these authors.

31. Time.

The idea of succession and duration constitutes to the mind the notion of Time, and it is quite a separate faculty from that of Number or Calculation. Order has the same relation to objects that Time has to events or facts. It is an essential element in music and dancing.

32. Tune, or Melody.

Dr Spurzheim, with his usual acuteness, remarks that it is with the organ of Tune, in respect to the ears, as with the organ of Colour in relation to the eye. The ear hears sounds, and is affected by them agreeably or disagreeably; but the ear has no recollection of *Tones*, nor does it judge of their relations. This, then, is the province of the organ of Tune—it gives the perception of melody; but Ideality, Tune, Secretiveness, and Imitation, all form important constituent elements in the developement of a great musician.

33. Language.

This was one of the principal organs that led Dr Gall to the discovery of Phrenology, as is narrated in the subsequent brief history of the science.

Dr Spurzheim remarks, that this faculty acquires the knowledge of artificial signs, and arranges them according to natural laws, in the same way as the power of Colouring, or of Melody, does colours or tones.

We meet with many persons of first-rate judgment, whose minds are pregnant with sagacious ideas, but who want words to express them. In such persons, it is invariably observed that the eyes appear small, and, in conversation, they are continually making misnomers, applying one word for another; and in relating a story or narrative, they are most perplexingly tiresome and tedious.

34. Comparison.

Dr Gall at first named this the organ of Analogy, as it is the faculty that bestows the power of perceiving analogies, resemblances, and differences. It produces acuteness of discrimination, and gives a tendency to compare one thing with another—and leads to figurative language. It is remarked as generally large in popular preachers, who choose their similitudes from facts, and imitate the beautiful and impressive style of preaching adopted by our Saviour, as displayed in his parables. Every individual will choose his analogies from those faculties that most predominate in his own mental constitution. The organ is largely developed in the heads of Burke, Bunyan, Pitt, and Raphael.

35. Causality.

This faculty gives the idea of causation, or the connection between cause and effect. By it, the mind perceives that every event and object must have a cause and origin, and we are thus led by successive steps, even apart from Revelation, to the conviction of the existence of a Supreme Being. It is this faculty that leads us to look for the motives of actions, and that prompts children as well as adults, on all occasions, to ask Why? Dr Spurzheim remarks that Individuality makes us acquainted with objects and facts; Comparison points out their identity, analogy, or difference; and Causality desires to know the causes of all events: and that, consequently, these three faculties together form systems, draw conclusions, inductions, or corollaries, point out principles and laws, and constitute the true philosophical understanding.

Those in whom this organ is largely developed, are naturally fond of metaphysical disquisitions and abstract speculations.

To those in whom the organ is small, metaphysics are a perfect annoyance. The organ appears large in the heads of Bacon, Burke, Dr Thomas Brown, Franklin, Locke, and Playfair.

The Temperaments.

There are four principal temperaments in the human constitution, which greatly modify the activity of the brain, and require to be taken into account in judging of the developement of the individual. 1. The *Lymphatic*, is accompanied with languid action and slow circulation of the blood. 2. The *Sanguine*, is distinguished by quick circulation of the blood and fondness for animal exercise; with active brain. 3. The *Bilious*, is characterised by moderate fulness and firmness of flesh; a marked and decided countenance. It gives energy of action to the brain. 4. The *Nervous*, is the most active temperament; it is marked by pale countenance, delicate health, quick muscular motion, and vivacity of sensation. The four temperaments are generally mixed, not pure and distinct.

HISTORY OF PHRENOLOGY.

Even the ancients seem to have observed that a large and elevated forehead indicated talent and genius; accordingly, we find that the heads of their Jupiters, and other great heathen deities, all present this appearance; but the honour was reserved to modern times, and for a German disciple of the healing art, to discover that the external appearance of the head presents, as it were, an engraved map of the faculties of the human mind.

Dr Gall, the discoverer of Phrenology, was born at Tiefenbrun in Suabia, on the 9th of March 1757. From an early period of life, he was of an observing turn of mind, and he remarked that his juvenile companions all possessed peculiarities of disposition and talent, and that, whilst one excelled in arithmetic or natural history, another was addicted to drawing, or to the acquisition of languages. He was gradually led to observe that those who excelled in this latter branch—the learning with facility to repeat, or the acquirement of language—possessed prominent eyes; and he was thus, after an extensive induction of facts, led to conclude, that, if a memory for words possessed an external sign, the other faculties of the mind were likely to be indicated in the same manner. Thus was laid the foundation of this great discovery; and, abandoning every old theory and system of mental philosophy, Dr Gall devoted himself entirely to the observation of nature, and was soon amply rewarded for his patient toils and labour, by the discovery of the external signs or

organs of the different faculties of the mind. Whenever he heard of an individual remarkable in any way, he examined the developement of his head; and courts, schools, lunatic asylums, and prisons, were the scenes of his laborious investigations. He soon perceived that Physiology, apart from Anatomy, was imperfect; and he then devoted his attention to the anatomy of the brain, and was the first to discover its fibrous texture, after he had previously ascertained that the external tablets of the cranium constitute a correct index of the developement of the convolutions of the brain.

In 1796, Dr Gall commenced a course of lectures on Phrenology, at Vienna, and continued lecturing till 1802, when he was interdicted by the Austrian government, which has unfortunately never yet been very favourable to the progress of knowledge.

The name of Dr Spurzheim is indissolubly connected with that of Dr Gall, from his being the associate of his labours, and the discoveries he made in the science. He also was a German, and was born 31st December 1776. He was originally destined for the church; but, on the French invasion of Germany in 1799, was sent to study medicine at Vienna, where his acquaintance with Dr Gall commenced. He joined with great zeal and ardour in the study of the new doctrine; and in 1804 became the associate and colleague of Gall—from this period till 1807, they visited together the principal cities of Germany, Holland, and Switzerland, where they delivered courses of lectures on the new system of mental philosophy, which was now rapidly gaining ground. They then settled in Paris, where they also delivered lectures; and, in 1814, Dr Spurzheim paid his first visit to Great Britain. He lectured in London, Bath, Bristol, Dublin, Cork, and Liverpool; and in 1816, for the first time, visited Edinburgh, where he and Dr Gordon, an eminent anatomist, made a public dissection of the brain, at which Spurzheim added many converts to the science. It was this visit of Dr Spurzheim's, that first excited the public attention in Edinburgh to phrenology; and he immediately foresaw that the Modern Athens was to become the head-quarters of the science in this country. He remarked, "This is the spot from which, as from a centre, the doctrines of Phrenology shall spread over Britain."

The parent Phrenological Society was instituted at Edinburgh, 22d February 1820. The principal founders of it were the Rev. Dr Welsh, now Professor of Church History in the University of Edinburgh, one of the most acute metaphysicians of the present day; and another individual, whose name is celebrated in connexion with phrenology, Mr George Combe, and who, by his devotion to the science, has become the successor of Gall and Spurzheim. The first number of the *Phrenological Journal and Miscellany* was published at Edinburgh on the 20th November 1823, and it is now an established quarterly periodical.

Dr Gall after this resided almost constantly in Paris till his death, which occurred 22d August 1828; and on that day is now held the anniversary public meeting of the Phrenological Society of Paris—a society which comprises among its members some of the first medical men and philosophers in France.

Dr Spurzheim had now taken up his residence in London, whence he visited various parts of Britain, and delivered successful courses of lectures. In 1828, he paid his second and last visit to Edinburgh, a city in which Phrenology was now flourishing, and where he was attended by numerous audiences. In the following years, he lec-

tured in Dublin and various other large cities. In 1830, he was much weighed down by domestic affliction, having lost Madame Spurzheim, an excellent and amiable woman; but, after an interval of repose, he decided on visiting America, that great and rising portion of the globe, which, freed from the prejudices and trammels of the old European system of the schools, evidently presents a wide field for the progress of Phrenology. He arrived at New York, 4th August 1832, and, after lecturing in that flourishing city, he proceeded to Boston, where, engaged in a most successful course of lectures, and after a short illness, he was prematurely carried to another state of being, on the 10th November 1832.

For many years, Phrenology was the subject of ridicule and raillery; all the wit and talent of *Blackwood's Magazine* were urged against it:—

> "Of all the asses in the town,
> There's none like the Phrenologers;
> They boast the bravest length of ears,
> Of all the other codgers."

The *Edinburgh Review* thrice attacked it, and "thrice they slew the slain!" but still Phrenology rose like a phœnix from its ashes.

Dr Thomas Brown wrote an article against it in the *Edinburgh Review* in April 1803, before its doctrines were properly known. In 1815, Dr Gordon tried to put it down, by another article in the same work; and in 1826, the most acute critic of the age, Lord Jeffrey, wrote in the same work a third article, condemnatory of the science. This appeared as a criticism on Mr Combe's "System of Phrenology," who answered it in a most triumphant reply, which he wrote and published a few weeks after the appearance of the criticism. The learned and acute Dr Whately, the present Archbishop of Dublin, pronounced Mr Combe's answer a complete refutation of the Reviewer's objections.

During the last ten years, the public mind has entirely changed in regard to Phrenology—ridicule has ceased—the science is working its silent way—and now, numerous auditories are, season after season, listening to its doctrines and imbibing its truths, at public courses of lectures. Phrenological societies have been formed in almost every quarter of the globe, and it is evident that, in the progress of a few years, Phrenology will become the philosophy of the mind, throughout the civilized world.

USES OF PHRENOLOGY.

What clear ideas of the philosophy of the human mind Phrenology presents, compared with the systems of our metaphysical writers! It was the universal complaint of students, after perusing the writings of Berkeley, Hume, Reid, and Stewart, that their minds were unconvinced, if not actually mystified. Perception, Judgment, Imagination, and Memory—these were laid down as among the most important of the faculties of the mind, whereas Phrenology teaches that they are not faculties, but combinations of mental powers, and modes of their acting. For example, Memory is simply the mode in which the different faculties call up those emotions that pertain to their own sphere; and Memory is therefore a memory for Time, Form, or Language, according as these different faculties predominate in the mental constitution of the individual.

Metaphysicians seemed to darken counsel with a multitude of words—Phrenology throws light over the whole mental horizon; and its system, as was well remarked by the late celebrated surgeon, Mr Abernethy, is "not like others presented to us, which appear in comparison but as

mere diagrams, the result of study and imagination; whilst this seems like *a portrait from life by masterly hands.*"

An important use of Phrenology is, that it gives a man the key to his own character, in a way that no other system could do, and enables him to regulate his conduct accordingly; but for the truths revealed by Phrenology, many a self-conceited wight would never know that Self-esteem was a prominent faculty in the constitution of his mind; and the knowledge of the fact enables a man of sense to subdue the over-weening self-conceit, which a large developement of this organ naturally gives him; and in like manner with the other mental faculties. Dr Kidd, Professor of Medicine in the University of Oxford, remarks, in his recent Bridgewater Treatise, that, "with respect to ourselves indeed, the study of the system may be attended sometimes with the happiest consequences; for if, from the contemplation of it, we can be strengthened in our conviction of the fact, which both reason and revelation teaches us, that each individual is liable to particular temptations depending on his specific temperament, we shall thus have one additional memento of our frailty, one additional incentive to watch over and combat 'the sin which doth so easily beset us.'"

Again, an important practical use of Phrenology is in choosing servants, apprentices, and clerks; and, what is of still more consequence, the choice of a companion for life. In all these cases, the general aspect of the head conveys much valuable information to one skilled in Phrenology, even without manipulating the cranium. To the uninitiated, the very talking of such a mode of judging of character, is apt to appear ludicrous; and the writer of this sketch was one of those who, when he first heard of such a mode of predicating the leading dispositions, laughed at it as absurd.

But, perhaps, the most important of all the practical uses of Phrenology, is the power it affords of directing the education of every individual, according to the mental developement, as indicated by the head. It were worse than waste of time to make a boy spend many years at school, in the study of languages, if the organ of Language is very moderately developed; and, without this knowledge in the practical part of education, how many a poor girl is kept for years labouring at her piano-forte in vain, when a phrenologist could at once have told, from her developement, that her natural deficiency in Tune and Time would for ever incapacitate her from the acquisition of musical skill. It were easy to follow this through all the various branches of education; but it is incompatible with the limits of a short treatise like the present, to pursue the subject at any length, as its practical bearings would soon extend to a volume.

Again, when you come to send the youth to a profession, Phrenology presents an important and infallible guide. To attempt to train as a mechanician one who is totally deficient in Constructiveness, or to educate to the profession of a painter a youth with the organs of Form, Colouring, and Ideality small, would be as absurd as the conduct of the Egyptian taskmasters in requiring the Israelites to make bricks without straw; and, in the same way, it is essentially important to ascertain that a young man who is to follow the profession of a clergyman is well endowed with the organs of Conscientiousness and Veneration, and that his general *morale* and intellect qualify him to direct the devotion and improve the understanding of others, and guide them in those things that pertain to their everlasting welfare.

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